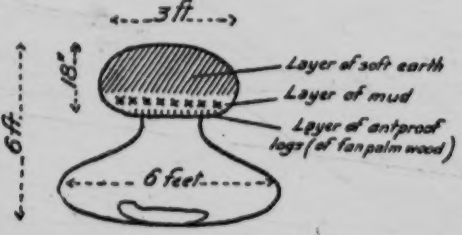
1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

ascribed to witchcraft, and those who die of smallpox are believed to have been witches. Indeed, if a man is assailed by small-pox a bundle of grass is brought to him and he is asked to count out the number of those whom he has devoured. A full confession may save his life, but if he dies his guilt is proved, and his body is taken out of the hut by a hole made in the wall, his eyes are pierced (so that his disembodied spirit may never again be able to see anyone on whom he may fix his spells), and his corpse is buried without ceremony and without the customary lamentations. Most towns have their own leech (*obo*). The patient pays the cost of the medicine, and if he recovers bestows a gift on the leech. Cupping is practised in cases of fever; also inoculation for small-pox, the fluid being taken from the pustules of a man suffering from a mild attack and transfused into the blood of a healthy man, by means of a scratch made with a razor. For toothache wild olive oil is placed in the hollow of the decayed tooth. A red hot arrow is then inserted, and the tooth is split into pieces, which are extracted one by one. The Katab do not follow the Hausa custom of slitting the gums of a child. But the uvula is snipped off on naming day with the object of preventing attacks of quinsy or tonsilitis.

Death.—On the occurrence of death the women of the household give way to tears and lamentation, and men may also be seen weeping. All relatives are immediately informed, and messengers are dispatched to summon distant relatives such as the married sister of the deceased. The death of a chief (by chief is meant civil and not religious chief) is, however, kept secret for a period of seven days, none but the closest senior relatives, the grave-diggers, and the priests of Elenowum and Obwai being informed. Interment follows as soon as possible—in the evening if the deceased had died in the morning, in the morning if he had died during the previous evening. But a chief is always buried at night, for no one but those whose duty it is to bury him may look on his corpse. The body, covered with a cloth jumper, is wrapped in a mat of plaited palm fronds. (But a chief is buried in a gown.) Burial is, for commoners and chief, in the compound, and a fresh grave is used for each body. Old men and chiefs are buried underneath the entrance hut of the compound. Those who die of smallpox are denied burial rites, the corpse being wrapped in a mat and deposited in the bush.

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

764 The grave is of the decanter-shaped type, as in the following plan :—



One of the grave-diggers enters the grave to receive the body. Another stands at the neck to hand it down. The body is laid to rest in the extended position, a man being laid on his right side facing east, a woman on her left side facing west (which is the usual Hausa mode of interment). As the body is placed in position the relatives give vent to pious utterances such as "May God (Gwaza) receive you, and may God refrain from taking any more of us". A chief is laid on a platform of sticks on which a mat is spread. The neck of the grave is blocked with logs of the trunk of the fan palm (which are ant-proof) and these are plastered over with a layer of mud. The excavated earth is then piled on top, raising a mound above the surface level, in order to prevent the rain washing out the grave. If the deceased had been a man of importance a stone is set up on the top of the grave in order that the site of the grave may be known to descendants who may wish to make offerings to their dead ancestor.

After the interment horns are blown if the deceased had been moderately old; but if young, all further rites are waived. There is no dancing over the grave (as among the pagan tribes of Bornu). Beer is then drunk, the priest of Elenowum saying: "So-and-so has died; may he rest in peace, and may his house increase." A goat may be killed by the senior relatives and shared by the relatives and friends, the priest receiving a major share. If the deceased had been a chief the priest of Elenowum 764 sacrificed the goat himself and shared with those who had helped at the burial, carefully burying the blood in order that none 622 may suspect that the chief had died. The secret of the chief's 177 death was maintained for seven days, and was then disclosed to his immediate relatives (who no doubt were already fully aware

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

of the fact) and was publicly announced some three or four weeks later by beating the royal drum and summoning relatives from far and wide, goats being killed, and a feast held. These rites are probably a late importation from other tribes, as the Katab originally never had any chiefs in the present sense of the word.

It was customary in former times that eight days after the death of an old important man a human skull and the skulls of a buffalo, hartebeest, and roan (obtained from the priest of Elenowum) were displayed, one on each hut of the deceased's compound. This is interesting as showing that the skull cult was in some way identified with the cult of the dead, but the Katab are not able to suggest in what way. The skulls would not, they said, be put on the top of a house in which a woman was weaning a child, as that would cause the speedy death of the child. The widow goes into mourning, and, on the conclusion of her mourning, a feast is held, the skulls being returned to the priest of Elenowum.

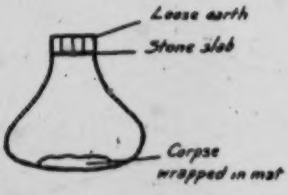
The real funeral feast, however, must take place in the dry season, as it would be impossible during the rains to assemble relatives who were busy with their farming duties. The funeral feast is, therefore, held after harvest and lasts for two days. It is held not at the graveside, but in an open space in the village. The women of the town in which the old man or woman had died prepare the beer. The senior male relatives go to the *obwai* hut, and after a symposium accompanied by the beating of a double-barrelled pottery vase which emits a hollow deathlike tone they come forth and join in a general dance accompanied by drums, horns, and zithers (imported from the Bauchi Plateau). One of the songs sung at the dance is sung in Hausa, as the Katab say that none of their own songs are so euphousion :—

"Baban dorina, dama rua, wa ka shiga ?
(Mighty hippopotamus, disturber of the waters, who can enter there ?)
Dodon Gwari, giwa da ragama,
(Spook of the Gwari, elephant with a headstall)
Yayan Bakwa, suna hana giwa dawa
(Sons of the Hausa, who drive away the elephant)
Kajin giddarku su je su kwana lafiya.
(Chickens of your household may they go and sleep in peace)
Akwian giddarku su je su kwana lafiya
(Goats of your household may they go and sleep in peace)
Yayan giddarku su je su kwana lafiya
(Children of your household may they go and sleep in peace)."

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
KAGORO

with ululations and the blowing of horns. He handed the head to a relative who put a string through the lips and danced about with it. He himself went straight to the priestly family which had charge of the head-hunting rites. From them he received a protecting draught consisting of some palm and mahogany oil intermixed with a few drops of the blood from the head. He was subjected to numerous taboos. He was not allowed to speak or touch the ground, being carried round on the shoulders of friends in the same way as a successful athlete in England. After the dance the warrior was taken to his house. The head was buried in mud by the priestly family and when it was clean of all flesh was deposited in the skull hut, which was to be found in every Kagoro village. When this was done a feast was held, but at this feast no women or young people were allowed to be present. All congratulated and thanked the warrior, holding up to him the index finger of the right hand, a mode of salutation to which he became entitled for the rest of his life. The Kagoro refrained from taking the heads of their Morwa and Katab neighbours, confining their energies to the Ataka and Kaje tribes. In times of war the Kagoro abstained from drinking beer. Their villages were protected by hedges of cactus which provided good cover for discharging their arrows. The hills and caves in the rear offered a safe retreat if they were driven out of their villages.

The Kagoro grave is of the decanter type, a type which may have had its origin in pot burial.



As stated in the Katab report, the Kagoro tribal marks are similar to those of the Katab, Morwa, Ataka, Kaje, Jaba, and Kagoma. The Kagoro call the Katab "Atiap", the Morwa "Asulio", the Kaje "Ajio", the Fulani "Fata", and the Hausa "Akpat". They call themselves the Agwǫlǫk.

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Kaje

maternal first, second, or third cousins. It would appear that there is a tendency for the village-area exogamous group to identify itself with a certain animal. The people of Kurmin Bi bury their dead in the skin of a leopard on the ground that the leopard is their relative and that they become leopards at death. It was said that the people of Zonkwa for the same reason bury their dead in the skin of a red monkey, and those of Madauchi in the skin of a cat. The people of Fadia were said to wrap their dead first in a leopard's skin and then in that of a red monkey, possibly because they are of mixed origin. Unfortunately time did not allow me to follow up this line of inquiry.

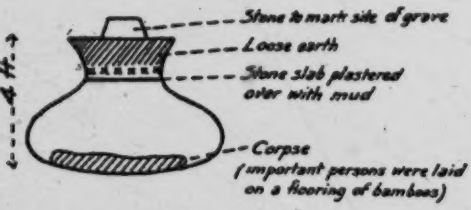
Wife-abduction is not permitted between members of the same confederacy, i.e. a Baiduang may not steal the wife of a Baiduang. But normally a member of one confederacy may elope with the wife of a member of any other confederacy, e.g. a Bainturu may elope with the wife of a Banewhan. There are exceptions, however, to this rule, for two towns belonging to different confederacies may, if they are situated close to each other, agree together not to elope with each other's wives. Thus the men of Kurmin Bi (Baiduang) refrain from abducting the wives of men of Fadan Kaje (Baintso) and vice versa, on the ground that these two villages are situated close to each other. Similarly the men of Fadia (Baintso) refrain from eloping with the wives of the men of Zonkwa (Baiduang). A Zonkwa man also avoids eloping with the wives of men of Tsofon Gidda (Baintso) and vice versa. We can see here a process going on which might quite conceivably result in the Baiduang and Baintso becoming two intermarrying exogamous clans.

The Kaje relationship terminology is practically the same as that of the Katab except for the dialectical differences, which are as follows:—

Katab.	*Kaje.*
Atio	Ati (possessive atienzuk)
Ayang	Na
Ngwan	Kawon
Nanyuk	Awum
Atiowhop	Atiokwop
Ayangowhop	Nakwop
Kambwon	Kambwon
Aniat	Anian

1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
MORWA

The Morwa grave is of the decanter type, as follows:— 764



The Morwa call the Kaje the Azho, the Kagoro the Aguro, 101 and the Hausa the Akpat.

MORWA.

192

1. Head	apio	apio
2. Hair	pio	pio
3. Eye	eli	ɛli
Two eyes	lili fian	lɪli fian
4. Ear	fufwo	fufwo
Two ears	fufwo feang	fufwo feaŋ
5. Nose	zuai	zuai
6. One tooth	anyung anyung	anjuŋ anjuŋ
Five teeth	inyung afuon	injuŋ afuon
7. Tongue	alyam	aʎam
8. Neck	fuwo	fuwo
9. Breast (woman's)	abiin	abiin
10. Heart	alio	alio
11. Belly	su	su (u with lip rounding)
12. Back	zame	zame
13. Arm	bwak	bwa:k
14. Hand	ataim bwak	ataim bwa:k
Two hands	bwar infeang	bwar ɪnfeaŋ
15. Finger	gashuong	gaʃuɔŋ
16. Finger nail	gafwo	gafwo
17. Leg	tak	ta:k
18. Knee	okhwut	oxwut
19. Foot	taitok	taita:k
Two feet	titarafeang	tɪtarafeaŋ
20. Man (person)	atubishi	atubɪʃi
Ten people	atyora feang	atjora feaŋ
21. Man (not woman)	ayin	ajɪn
Two men	anyi sak	anji sa:k
22. Woman	abiyuk	abijuk
Two women	anyur afeang	anjur afeaŋ
23. Child	ungwon	uŋgwɔn
24. Father	atio	atio

2: Gunn E-4 (no date) 1956 FF38 Katab FF38

587 Secondary affinal marriage occurs: a man may inherit widows of his grandfather, father and brother, but only when these are young women and do not have adult lineal descendants with whom they can live.[36a]

595 Seniority is important among women of the compound, as among men, but how seniority is determined, in view of the complexities arising through the institution of secondary marriage, is not clear.[37] A husband spends two nights with each of his wives in turn, in his own hut, if he has one. Men and women eat in separate groups, the women always in or before the hut of the chief wife. If there is a tendency towards friction between successive generations, relations between alternate generations are characterized by a degree of cordiality. According to Meek, relations between and among siblings reflect a similar convention: on the whole, alternate children are closer and take greater pleasure in one another's company than successive children.

[264]

602

Death and Burial

753 Meek's statement that " illnesses and premature deaths are ascribed to witchcraft, and those who die of smallpox are believed to have been witches," is not apparently meant to be taken literally.[38] Without exception treatments for illness 757 described by Meek appear to have no element of magic about them: there is even " inoculation for smallpox, the fluid being taken from the pustules of a man suffering from a mild attack, and transfused into the blood of a healthy man by means of a scratch made with a razor," which, though it differs from current European medical procedure, is not alleged to be a witch-finding ordeal.

764 Interment generally follows death within 12 to 18 hours, though the burial of a civil chief, whose death is kept secret for seven days, may be delayed for 24 hours 766 if necessary to comply with the rule that a chief must be buried under cover of night. The body of a commoner is clothed in the short Hausa-Fulani gown (*tobe*), that of a chief in a robe (*riga*), and finally wrapped in an ordinary mat of palm-fibre. Burial is generally in the home-compound; old men and chiefs are buried beneath the entrance-hut. The grave is described as decanter-shaped, about 6 ft. deep. If the deceased has been a man of importance, a stone is set up on the grave to mark the site for his descendants who may wish to make offerings to their dead ancestor (see *Religious Beliefs and Practices*, below).

When burial—presided over by the *magajin elenowum*—is complete, horns are sounded (if the deceased had reached a respectable age), beer is drunk, and a feast may follow. In the case of a chief, his immediate relatives are " officially " informed of his death—and burial—a week later, but public announcement is not made for perhaps a month, when a general feast is held. According to Meek, however, " the real funeral feast " will not be held until the dry season (presumably delayed only in case of death in the rains): this lasts for two days, during which the senior male relatives go to the *obwai* hut, then come forth and join in a general dance.

765 Regarding mourning, Meek says that a widow allows her hair to grow long, refrains from washing and smears her body daily with ochre for one or two months. At the end of this period she is shaved and washed in the river by female relatives. Though men themselves do not make a display of mourning, a woman mourns in

[36a] A woman may choose, apparently, whether she will be inherited by her husband's son or grandson.

[37] The wives of any man rank according to the length of time they have been his wives; but it is not stated whether a wife loses seniority by absence (as the secondary wife of another man), whether a secondary wife ever out-ranks a primary wife, or how the wives of males of varying rank in the compound are ranked (whether, for example, the senior wife of the senior male, or compound head, is inevitably the senior woman of the compound, even though she may be very junior from the point of view of actual residence). It is made clear only that the age of the women does not enter into calculation of their rank.

[38] Meek's qualification of this statement appears in an earlier section of his account of Katab, where he notes that the Katab " does not surround himself with amulets and talismans " nor live in constant dread of evil spirits.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kagoro

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684

woman in the stress of childbirth. A traditional fine of one goat was—and presumably still is—paid by the offender to the *niewhop* of the woman's husband's clan; it is said that the offender often emigrated, presumably as a result of ritualized public ridicule.

Burial

761
764

According to Tremearne, death is traditionally ascribed to "the evil wishes of some person." When a death occurs, women related to the deceased gather and wail through the remainder of the day, and horns may be sounded, while people—not precisely identified by Tremearne—collect, often coming from neighbouring villages. The corpse is wrapped in a mat for interment, normally in a fresh grave: women and children remain indoors.[88] during the proceedings. A fowl or goat may be sacrificed, the spilling of blood being apparently part of the rites, and eaten by the (male?) kin. The decanter-type grave is located, according to Temple, close to the porch of the house if the deceased had children, or outside under the shelter of the wall. Seven days later, adult males (presumably of the lineage or clan) gather for three days of drinking and feasting, drumming and horn-blowing, after which men of the deceased's household shave their heads, and the widows (normally clean shaven) let their hair grow for a month and remove the *oyam* until remarriage. Between the day of burial and the final feast, the hoes used to dig the grave are left out of doors.[89]

765

Under some circumstances, apparently, ancestral skulls were exhumed and preserved, but the more significant details of Kagoro practice in this connection are precisely those which are lacking in all accounts.

775

Temple's account of beliefs in an after-life held by Kagoro contains contradictory features which it is impossible to reconcile on the basis of available evidence. According to Temple, the Kagoro believe that there is a stream dividing life from death, beyond which the spirits of the dead reside; here, primary mates are united, with their unmarried children. On the other hand, they believe that all souls survive and become ghosts, but that they may be reborn in the body of a descendant, and live once more as ordinary mortals. The "ghosts" must be constantly propitiated with food and drink, for neglect would be followed by punishment. They are regularly consulted, particularly about war and hunting, by the elders, who spend three days in the sacred grove.

The second account is presumably based on Tremearne. Smith, investigating some 40 years later, states that "Kagoro males say that there is no survival after death, though reincarnation sometimes occurs".[90]

RELIGIOUS BELIEFS AND PRACTICES

771

Kagoro beliefs and practices appear to conform generally to the Katab pattern already described, though detail comparable to that supplied by Meek for Katab (or by Reynolds for Kaje, described below, pp. 115–16) are in great part lacking.

776

According to Tremearne, the supreme god is called Gwaza (as among Katab proper and various other members of the Katab Group already described), "a beneficent spirit who helps them against the ghosts of their dead ancestors." Gwaza is popularly invoked at each new moon to bring health and good luck, and also, according to Temple, in time of drought, for rain. Smith, though he appears to concede a belief in a supreme god (Gwaza), implies strongly that such belief does not enter into the annual cycle of rituals.

769

Regarding the spirits of the dead, Smith states flatly that "no cult of ancestor worship was developed" by Kagoro, "since Kagoro males say that there is no

[88] Cf. information on *obwai* under *Initiation*, above, and *Religious Beliefs*, below.

[89] It is not always clear whether Tremearne is describing Kagoro or Kaje practices (or both). It is to be presumed that Tremearne (as Temple) is describing the burial of an adult male.

[90] The circumstances and implications of this statement are discussed below, under *Religious Beliefs*.

[761] has eaten his soul.[120] Victims of witchcraft are buried in a variety of ways, determined by age, sex, marital status, kinship status, etc. A person dying of an 766 apparent disease is adjudged a witch and buried away from the compound, perhaps even in the bush, with no ceremony. A person dying from some accident, for example, one struck by lightning, is buried within the compound, as are the first category of dead described above, but without the ordinary rituals: exactly how Kaje explain this type of death is not clear from Reynolds' account.

764 The most elaborate burial ceremonies are those for the old, and little differentiation is made as to the sex of the deceased so long as he or she is survived by a numerous progeny. First, the *gado kapiyi* examines the body to determine the cause of death; then the *gado abwai* attends the body and the voice of the *abwai* is heard, whereupon the *gado abwai* " announces to the women that the old man has now become a *dodo*."[121] A vertical shaft is dug 3 or 4 ft. deep, and from this in both directions a tunnel to receive the body, head to the north, face to the west. The grave is sealed with a stone.

A feast is held directly by men of the lineage. Further celebrations with feasting and dancing are held before the next sowing, for all the dead of the lineage since the last sowing. The major lineage appears to be the unit for these celebrations.

At the end of the general celebrations, the patrilineal descendants of the deceased gather in his compound for five successive days for ritual feasting. After 765 this the wives and mother of the dead man go into mourning for one month, when they cover themselves with red earth and abstain from bathing and shaving themselves. They will not let rain touch their bodies, nor will they go to the stream or cross it, even by a bridge. They eat rich food, but after dark, and take no part in the preparation of food. They do not speak to any male who does not belong to the compound and do not have sexual relations, for which reason they all sleep in one hut. They do not wear the *ndyig* (*?oyam*), but a girdle made of raphia, and always carry a hand-broom. At the end of a month the women are shaved(?), and for this occasion beer is made with corn brought by the married daughters of the classificatory daughters of the dead man at the time of the funeral ceremonies. The major lineage collects and drinks the beer and feasts ritually on beans.

766 The death of a civil head is kept secret for a month, when his successor is publicly announced. In the case of *gado kapiyi* and *aliyinhwap* bush hunting is a feature on the day of burial, and the deceased is interred in his skin loin-covering rather than in cloth garments. In the case of the *gado abwai*, the distinctive feature occurs only two or three years after burial, when an elaborate memorial service 769 (*aswa*, or, popularly, *tswandik*) is held. The rituals appear to serve as the con- 794 firmation of formal investiture of the deceased *gado's* successor, for in fixing the date of the celebration, cult affairs from the death of the late *gado* are reviewed, and the state of the public morals with which the cult concerns itself. When the date has been set, fibre neck-cords (*tswandik*) prepared by the Madauchi are distributed among the wives of the community, after grain in the fields begins to form heads. The actual ceremonies do not take place, then, until the height of the dry season,

[754] [120] The distinction observed here between a witch and a sorcerer is based on practice; the sorcerer uses " medicines " and rites; the witch may be entirely ignorant of his own supposed activities, engaging in witchcraft while asleep, in a trance, etc. Kaje appear to feel no particular animus towards witches in general, nor even towards suspected specific witches while they are alive; but note supernatural sanction against witchcraft, and the treatment of supposed witches after death.

[775] [121] It cannot be recalled too often that the concept of the " dodo " needs more careful investigation throughout this area than it has yet had. Two definitions are current among Europeans: more usually the " dodo " is regarded simply as " a spirit "; a more subtle view, perhaps, holds that it represents the collective embodiment of the community's dead. The latter definition is convincing in certain contexts, but the existence of a number of " dodone " in a single group suggests that the former may also have a degree of validity, and that the two definitions should be mediated, as it were, or new and more precise terms from the vernacular adopted.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Jaba

whether rites are performed at each village more or less independently, and if the latter, whether a boy is initiated in his own or his mother's village. 881

At initiation the boys are secluded for five days " in the house of Ku "; the *ku* appears to be very much the equivalent of the Katab *obwai*, in Meek's view,[138] but that term does not seem to be used by Jaba. The boys are beaten and the essential secrets of the cult revealed to them. At the end of their confinement they are taken secretly into the bush and " bathed in white mud . . . to give them the appearance of having been vomited up by the Ku." They then return to the village and are anointed with oil by their mothers, and beat all girls with whom they used to play, " for they have now become manly and children of the Ku." Further rites follow, including hunts in the bush, and five additional nights are spent in the *ku* house. When they finally return home they may not speak with women relatives for a period of three months, to mark the end of which the boys perform a day of farm labour for the priest and " the women prepare a feast and pray the boys that they may once again hear them speak."

According to Meek, there is among Jaba " a female society," the precise character of which is not made plain (but see also *Religious Beliefs*, below). Initiation, however, is said to enable a woman to take an animal shape. Whether the *ku* initiation of boys has the same effect is not stated.

Marriage

Betrothal is fixed by a gift to the girl's father of " a ring, a fowl, or 2,000 cowries," according to Temple. Until a girl reaches marriageable age (nine or ten years), her mother receives annually from the suitor a bag of acha or guinea-corn. At that time, then, the suitor presents her father with a " large " hoe (presumably the great spurred hoe of this region), and six goats; he dispenses a quantity of *tuo* (Hausa, guinea-corn porridge) among her relatives; and finally sends the bride cosmetic oil. The bride is then brought by girls of her village (hence her kin-group) to her husband's compound, where he awaits her in the company of male friends. The bride, groom and their attendants then partake of a feast of *tuo*, the sexes segregated. According to Temple, payments of the equivalent of two shillings annually are made to the wife's parents by the husband or his heirs as long as the wife lives, but only so long as, and while, she remains in his compound: secondary marriage (with the connivance of the wife's parents) obtains among Jaba as among Katab and others of this region: as indicated already, apart from observing the ordinary rules of exogamy, a man must seek secondary wives in neighbouring villages—including those of neighbouring " tribes." 583 587

Burial

Meek describes a decanter-type grave for Jaba, but Temple, a shaft-and-tunnel. A chief is buried under the " porch " of his house. When a chief dies (whether " tribal " chief, or head of village or hamlet—and kinship unit—is not stated), the body is prepared by a gathering of elders; the body of a commoner is prepared for burial by women relatives. According to Temple, the heirs and relatives provide beer and meat for a feast, cooked by the women outside the " Magajin dodo's house " (the " Ku house " referred to by Meek?). A voice from within, interpreted as that of the spirit of the deceased, salutes his friends and thanks them for their gifts. The women thereupon fly to their houses, while the men remain to devour the meat. 764 ●

Religious Beliefs

Meek states that " Jaba appear to have been worshippers of the sun," no doubt basing his speculation on the fact that *sun* and *god* are homophones in Jaba language (Meek does not mark tone in his vocabulary). 771

[138] However, Meek does not indicate explicitly any connection with the ancestor cult. See *Religious Beliefs*, below.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma
Kagoro

the day that they begin to walk their father invites the whole village to a beer orgy. 852

The ceremonies that take place upon death are identical with those practised by the Jaba. A Kagoma widow, however, only mourns for one month and can marry again in the second. Under no circumstances can a woman inherit. 764 [587] [428]

They believe that a departed spirit can return to earth as a shooting star and re-enter upon a fresh sphere of human existence. 775

Sons inherit the whole property, but the younger brother of the deceased has the first choice of the widows. Failing sons, brothers inherit. 428

They believe in an all-powerful god. 776

KAGORO.

AUTHORITIES:

Mr. H. F. Mathews. Major Tremearne.

The Kagoro have a population approaching some 8,500 in number and occupy an area of about 110 square miles in the Jemaa Division, on the northern and western faces of a ridge of mountains, known as Kagoro, which runs from Bauchi into Nassarawa. 131 161

Most of the towns are built at the foot of these hills, where the land is very fertile and large crops of corn, principally maiwa, which is almost exclusively used for drink, and beans are raised. The beans are the property of the women and are grown on trellises, like vines, and form the principal food of the people. Manure from fowls, and goat-dung and ashes are used. Cattle are not kept and there are no markets. 361 241 [273] [23]

In old days the Kagoro lived underground and went to their farms through underground tunnels, owing, they say, to the place being over-run with wild beasts. The villages are now surrounded with high cactus hedges, which grow to a height of from twelve to fifteen feet. In most cases each compound and each field is encircled by one of these. At the entrance the hedges overlap on the principle of a swivel-ring for keys. The walls of the huts are of mud and the roofs of thatch, which latter are renewed every year after the harvest. Each woman has her own house, which is accessible through one, or sometimes two, doors, two and a half to three feet in height. The entrance commonly leads into a low narrow verandah, but sometimes straight into a sort of hall which runs along the whole width of the house, and is used for storing pots, etc. A feature of the doorways is that each one is double and in between each is 173 361 342

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

262 Guinea-fowl and francolin are not eaten, nor may women eat dogs or fowls, though these restrictions do not apply to old women. Rats, mice, and bats are made into soup and eaten with the ashes of guinea-corn or millet, which is sometimes used in place of salt. The favourite drink besides gia is honey and millet, and palm wine.

The pith of wild paw-paw is used to heal wounds, and a 752 hot iron is applied to an aching tooth to make it come out easily. No amputations are performed.

764 When a death occurs women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm leaves, and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer-board, either close to the porch of the house if the dead had had children, or outside under the shelter of the wall.

Males are laid on their right, females on their left, sides, with faces towards the sacred grove. Sticks are placed over the mouth of the grave and are plastered with clay. Branches of shea and lunn trees are intertwined and placed on the grave, and a pole bearing the family skulls is set up. A goat, or in the case of a poor man a fowl, is killed, and the flesh divided amongst the relatives, whose presence is required. In old days on the death of a big man, people were killed at the funeral that their spirits might accompany his. The skulls were left on the grave till the flesh was gone, when they were added to the family trophies.

765 After seven days the bereaved relatives make beer, and four days later a pot of it is brought to the grave, on which fresh shea and lunn branches are laid, and the most important Elder present pours some over the grave, saying mystic words the while, three several times. A goat or fowl is again killed and the blood poured over the branches. The flesh is cooked and eaten, and the beer drunk by the men, who sit round in a circle. The remainder of the beer is consumed in the sacred grove, the women and children drinking in their own houses, while a perpetual sound of horns and drumming is maintained.

On the occasion of the first harvest after a burial, gia and acha flour and water are poured over the grave and another drinking festival held. Subsequently if anyone dreams of the dead beer must be similarly obtained.

428 A grown-up man inherits his father's house, and such wives 429 as his father's brothers may not care to take. In the event of the sons being children the deceased's eldest brother manages the property for them.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

342 are thatched, sloping up at the back to an angle of forty-five [768] degrees. A house is not re-occupied after the death of either of its owner or of his wife.

596 The family system is patriarchal, and the head of a house has absolute jurisdiction over its members.

769 They worship their ancestors and observe various fetish.
797 The chief priest lives at Kurmin Bi, and the second one to him
827 at Bunkua, but each group shares a common place of worship. Muhammadanism is penetrating amongst them. They are head-hunters.

582 A girl is betrothed at the age of seven, when the suitor gives
584 her father three chickens and 1s. Later on he again gives a hoe, a goat and 10s.; and on the wedding day, when she is about ten years old, pays a final contribution of four chickens.

583 A bag of cowries and two hoes are also an ordinary dower.

A form of capture of the bride is sometimes gone through, but the girl cannot be detained against her will, and the groom returns to give her father the customary presents. Ordinarily her parents take the bride to the groom's house, where he cuts up a goat and distributes its flesh amongst his guests, who then retire. The bride is not allowed the right of refusal, but no steps are taken against her if she leaves her husband. The man to whom she goes pays a further dowry to her parents.

[586] Marriage can be terminated on the repayment of all moneys given.
582 Consanguinity is an absolute bar. If a woman has already had a child, one horse is the price paid for her. Her first three
[434] children belong to her father, but can be redeemed by their own father for a bag of cowries and two goats each. Children are an acknowledged currency, a child of four years old does not command more than one goat.

846 A mother and her new-born child are washed in cold water
553 on the day of its birth. On the fourth day the mother takes her infant outside the house, where it is named in the presence of the women of the household. The father names a boy, the
[845] mother a girl, but the Elders of the village perform that function in the case of twins. They assemble for the purpose on the seventh day and partake of a feast, for which the father provides a goat and beer.

764 When a death occurs, women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm-leaves and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer board, either close to the porch of the house if the deceased had had children, otherwise outside under the shelter of the wall. The corpse is laid on its back, a man's face being turned towards the

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

east, a woman's towards the west. A round stone covers the cavity. Goats and fowls are sacrificed on the death of a male. 764

They believe that the souls of the dead can enter the womb of a living woman and be re-born. 775

The Kaje are great dancers. Some of their dances are very intricate, the performers forming inner and outer circles, taking three steps forward and one step back, some wheeling to the right, others to the left, others crawling beneath the arms of the rest and threading their way in and out. The musicians stand within the inner circle. The instruments consist of drums and antelope horns with a side embouchure. These horns are some two or three feet long and are joined on to gourds eight to twelve inches in length. The band performs solos and concerted music. The older women dance singly, often carrying their babes, but the younger women and men catch hold of each other in rows of four. These festivities often end in a free fight. 535 [534] [598]

[pp. 198-221 not processed]